



Guatemala

The Land of
the Burden-Bearers

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THE LAND
OF THE
BURDEN-BEARERS



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The Land of the Burden-Bearers

Guatemala lies just south of the Mexican border. It is easily accessible. One journeys by rail to New Orleans, thence by steamer across the Gulf of Mexico, in a southeasterly direction, through the Yucutan Channel to Puerto Barrios, the eastern Sea Port of Guatemala, on the Gulf of Honduras.

Puerto Barrios is nothing more than a small village of thatch-roofed shacks, in which live the mixed population of Indians, Haytian Nergoes and half-breeds, who are employed on the enormous banana plantations of the United Fruit Company, which cover upward of 70,000 acres. The only conspicuous building in Barrios is this Company's store, which serves both as a business centre and living place for many of the young Americans who are employed in the banana industry as overseers. The climate at the coast is hot and sultry, and foreigners are speedily affected by the tendency to lassitude and weakness. As one has said, "The climate enables you to make money, but it makes invalids as well." Tropical fevers, including the dread yellow fever, have taken their toll of death.

Guatemala has most varied condition of climate and vegetation. It lies only 13 degrees north of the Equator, and a line drawn from St. Louis through New Orleans will pass through Guatemala's capitol and give the longitude which is from 88 degrees to 92 degrees west of Greenwich. As, however, climate depends on altitude as well as latitude—an elevation of a mile at the Equator furnishing the same climate as a journey of a thousand miles due north—and as the most of Guatemala is mountainous, one

speedily passes from a region that is typically tropical, with a luxuriant growth of palms, banana trees, orchids and a riot of foliage, into a climate that is not only comfortable but, at times, even cold. Half way from the coast to Guatemala City, which is 190 miles by rail, one comes to the Tierra Templada, or temperate climate. Here the heat is still great, but the vegetation ceases, and for many hours one passes through a territory which looks something like that of the Arizona deserts. Both hills and valleys have the steely gray color, associated with volcanic countries, and the cactus, which is used for fences, is the most conspicuous growth. Like the western country of the United States, this land can be redeemed by irrigation and made to bear all manner of fruit and grain.

At Guatemala City the traveler sleeps under blankets, and from there up to the elevation of 11,000 feet in the far interior he comes upon the Tierra Fria, or cold land. Guatemala's great volcanic mountains furnish the most magnificent, if somewhat sombre, scenery. On the way from Guatemala City to Quezaltenango, which is between 9,000 and 10,000 feet high, one passes under the now inactive volcanic mountains of Agua and Fuego, whose eruption at one time destroyed the old capital city at Antigua, and the now active volcano of Santa Maria which, in 1902, practically ruined the City of Quezaltenango. Quezaltenango lies on a low plain 9,000 feet above the sea, and is approached by a trail which, as it nears the city, passes between two great mountains, showing the city lying a few hundred feet below as in the frame of a picture. With its Moorish looking dwellings, its cathedral and theatre, and the evening sunset covering it with changing lights, it fills one both with delight and with awe.

The population of Guatemala is estimated at about 2,000,000, or about 40 to the square mile, its area being 48,290 square miles—that of the United States being 29.6 to the square mile. It is composed of from 50 to 60% Indians, 30 to 40% Ladina—a mixture of the Spanish and Indian—and 10% pure Spanish.

In the veins of the people runs the blood, now sadly diluted, that has flowed down from a remote past. When Guatemala became subject to Spain and the Roman Catholic Church, in 1524, all records of the old Maya or Toltec Empire were destroyed by the priests, but this much is known, that in the region comprising the greater part of the Republic there was an ancient American civilization, as highly developed and as interesting to the archaeological and anthropological student as any of the primitive civilizations of the old world.

For three hundred years, from 1524, Spanish rulers and Spanish priests maintained control of Guatemala, and then came the period of revolution and uprising that resulted first in the United Provinces of Central America and then, in 1839, in the independence of Guatemala itself. The outstanding names in Guatemalan history are Pedro de Alvarado, the Lieutenant of Cortez, who invaded the country from Mexico in 1523, and with fiendish cruelty stole it from the Quiche and Carib Indians; Gavino Gainza a representative of Spain who joined the revolutionists in 1821, and struck a blow for liberty; Francisco Morazan, who came over from Honduras and continued the struggle against the Church and Spanish domination; Rafael Carrera, who took advantage of a scourge of cholera in 1837, which the priest claimed had been brought about by the revolutionists poisoning the wells, and attempted to reinstate Papal authority; J. Rufino Barrios, who

was made President in 1872, and whose ideas for the uplift of his people it is the boast of the present President, Manuel Estrada Cabrera, that he is trying to carry out.

This brief outline enables one to realize the historical foundation upon which Guatemala's future must be built. Cruelty, suspicion, intrigue in politics, selfishness, formalism and immorality in religion, and ignorance and bitterness in social life, do not lend themselves as a base for civic stability, and yet it is just these conditions that make the strongest appeal to those who recognize all men as brothers and would have a part in saving these people.

I. PHYSICAL BURDEN-BEARERS.

Most of the cities of Guatemala are from 60 to 100 miles from the seacoast and at altitudes of from 4,000 to 11,000 feet, and as there have not been until recently any railroads, Guatemala has been dependent upon the backs of its men and beasts for its carrying trade. The result is that burden-bearing has stamped itself upon the very figures and faces of a large portion of its population. The women have straight backs, thick necks, sometimes fearfully deformed by the growth which is the result of their heavy loads, as they carry their burdens in baskets upon their heads. They walk quickly and even move on a jog trot, balancing adroitly anything from a full-sized can of liquid garbage to a basket a yard in diameter filled with flowering plants. The men and boys carry their burdens in racks strapped on their backs and bound by a flat piece of hide over their foreheads. One sees men carrying in this way wardrobes, bureaus, trunks and almost every conceivable kind of load up the steepest mountain roads. One sees what looks like an automobile hay cart coming down the street only to find that this enor-

mous load is balanced on a pair of comparatively slender legs with muscles like steel.

On the way from San Filippe, twenty-five miles up the mountain to Quezaltenango, there is a continual procession of these burden-bearers. Many of the women, in addition to the load on their heads, carry their babies strapped on their backs. It is a pitiful sight, suggesting as it does the heavier burdens of heart and soul. One is struck by the absence of the light-hearted and pleasure-seeking people that are associated ordinarily with the Spanish race. In the larger cities the wealthier people have the theatre as their center of pleasure, but the common people, even at the evening hour when they were gathered in the plazas listening to the band, do not enter into the lighter side of life. Their faces are sad and their looks gloomy. In the Indian villages especially there seems to be a sort of stolid lack of anything that would approach to light-heartedness.

On the way from Puerto Barrios to Guatemala City, the instant the train stops at a station it is surrounded by a swarm of women and girls, shabby but picturesque, clad in brightest colors and adorned with cheap jewelry and the inevitable string of bright beads about the neck which is the Indian woman's choicest possession and which, at her death, is sold so that she may be decently buried. These women sell fruit which the newcomer may buy with impunity but eat with caution. Fortunately most of it is encased in skins and shells, otherwise he would not dare touch it. At Guatemala City one sees, not only the poor and the burden-bearer, but also the well-to-do business man with his dapper appearance and his inevitable cane and the wealthy owner of the coffee fincas, and occasionally carriages with Span-

ish ladies out for the afternoon drive, who would represent the refinement and culture of the city.

You can hardly call any of Guatemala's cities cleanly except as seen from a distance. On reaching them, the exterior of the buildings seems cheap and oftentimes shabby. The vultures and buzzards which are seen perched on the ridge poles of almost all the higher buildings are the city scavengers, and there is a fine for any one who kills one of these birds. The Department of Health has not as yet inaugurated any extensive sewerage systems nor does the ubiquitous white wing street cleaner have a chance to strike. Curiously enough in spite of this, the public health has reached a high standard; last year the births exceeded the deaths by nearly 40,000. This was largely due to the energy of the government in stamping out smallpox, 207,463 persons having been vaccinated by vaccine supplied by the National Institute. The interior of the homes is quite impressive. The buildings are typically Spanish, one or two stories high, the majority only one. This is necessitated as a protection against earthquakes. The windows are barred to protect the houses from thieves and also to guard the señoritas from escapades with their lovers. Most of the love-making in Guatemala is done with an iron grating between the swain and his lady. The houses are built around patios in which are flowers blooming and fountains playing. Even the poorest of the houses have these little gardens. The walls of the houses are right in the sidewalk and the houses are entered by a single door which, when opened widely, admits the carriages, and when opened part way is used for the people. The rooms open on this central court and are admirably suited for the *dolce far niente* life of the people. In the home of the Minister of Education in Guatemala

City, side by side with the picture of the President of Guatemala, there hung the familiar face of that International figure, Theodore Roosevelt. One of the most widely distributed tracts being used in Guatemala at the present time and published by the American Bible Society, is Ex-President Roosevelt's address on the Bible with his picture covering the whole front page.

Guatemala City begins to show signs of modern enterprise and is adding to its architecture some buildings which, while more pretentious, seem decidedly out of place. The busiest place in Guatemala City is the Plaza de Armas at the center of the city. On the north side is the Municipal Building, on the west side the National Palace and Government barracks and on the east side the great Cathedral and Bishop's Palace; on the south is a row of retail shops whose Spanish exterior is in strange contrast with the more modern departmental store idea found within. In the center of the Square is a tropical garden which at evening is the meeting place of the city's inhabitants where they talk and gossip, listening to the military band or the far more beautiful and appropriate native musical instrument, the marimba. These instruments are made of a frame seven or eight feet long, standing on props about two feet from the ground, and on the top of the frame are laid pieces of wood from which hang resonators for different tones. It is a kind of giant xylophone and is played by striking the wood with ticks whose tips are covered with felt. Not infrequently two or three persons play at the same time a sort of instrumental duet or trio, each one with two sticks in each hand. The effect, particularly as it comes from a little distance in the night air, is peculiarly beautiful and impressive.

One of the most impressive sights in

Guatemala City is to go up on the hill El Carmen which overlooks the city and is the site of the oldest church in Guatemala, now falling into ruins, and look down at the cathedral, the churches and the theatre of that city. From this hill the city seemed dotted with churches, but on visiting these places that represent Guatemala's religion, one can only describe them by the word tawdry. They are largely decorated by yellow and blue whitewash; the images are of the cheapest and most fantastic kind. The figures of the Christ and Virgin Mary you see everywhere adorned with the poorest lace and most gorgeous tinsel. A common sight is the figure of Christ lying in a glass casket with feet obtruding and steps up which the faithful go to kiss the feet of their Saviour.

So far as the people are concerned, religion has degenerated into a matter of form and festival. One sees very few silent worshippers in the church, and even at service only a small group of women with scarcely a man among them, gathered in a little chapel or corner. On festival days the attendance will be larger, but the principal observance is by festival processions, and even this custom has of recent years been interfered with by the action of the authorities. It is estimated that in the whole of Guatemala there are probably not more than one hundred priests, and many of them practically idle. The day of their political power is passed.

Religion in Guatemala.

Under the rule of President Barrios, in 1872, the first decisive step was taken permanently establishing religious liberty. General Barrios ruled the country with an iron hand for more than a dozen years and was practically Dictator during that time. He expelled the Jesuits from Guatemala by a law

which is strictly enforced. A minister, before being permitted to enter Guatemala, must swear that he is not a Jesuit. President Barrios confiscated the monasteries and convents, banishing their inhabitants from the land, and left only the church buildings under certain rental privileges to the Catholic Church. He also made it a misdemeanor for the priests to appear in the streets in their clerical robes.

History of Mission Work.

It was under Barrios that Protestant mission work was started in Guatemala. Although his request may have been a political move to play the Protestants over against the Catholics, it is still a fact that he persuaded the Presbyterian Board to open a mission, paid the traveling expenses of the missionary, provided him and his family with accommodations and sent his own children to school, advising other officials to do the same. This gives to Protestant and particularly to Presbyterian missions a distinct advantage in pursuing religious work in Guatemala. The representative of mission work to-day has free access to the favor of all the officials from the President down.

So far as Protestantism is concerned in Guatemala, the Presbyterian Church has practically an open field. The Rev. John C. Hill and Mrs. Hill were the first missionaries appointed. They reached Guatemala towards the end of 1882.

Services were held for a time in private residences, with an increase of attendance from week to week. A house near the centre of the city was rented from the President at a nominal sum, and a committee of gentlemen solicited contributions towards furnishing it. By April, 1883, the new missionaries were fully established and were encouraged by their cordial reception.

Both English and Spanish services were maintained until Mr. Hill's resignation in 1886. His place was filled the next year by the Rev. E. M. Haymaker. A chapel was built, and dedicated in 1891, with many marks of approval from the President and the authorities.

In 1902 Mr. Haymaker's health failed and he was forced to resign. Rev. William B. Allison and Mrs. Allison and Rev. Walker E. McBath went out in 1903.

A girls' school was begun in 1884 by Miss Hammond and Miss Ottaway, but the building which it occupied was sold, and as no other could be secured at any reasonable expense, the school was suspended in 1891.

A new building was erected in 1895.

Quezaltenango (Green-feather-town), the second city of the republic, was occupied in 1898 by Mr. and Mrs. Gates. It has a population of 21,000 and is the place where most of the coffee plantation owners on the west side reside. It is an important centre for mission work, being within easy reach of about twenty towns and villages with an aggregate population of over 20,000, mostly Indians. In April, 1902, the town was nearly destroyed by an earthquake with great loss of life and property. A terrible volcanic eruption followed in October which ruined the rich farms and plantations around the city. These calamities, with the resulting distress and prostration of business, interrupted all progress for a time. Mr. and Mrs. Gates were obliged to resign by failure of health.

Mr. and Mrs. Walker E. McBath, together with Mr. and Mrs. L. P. Sullenberger, are now permanently located at Quezaltenango. They have moved the mission home near the centre of the city and are erecting a new church building. As illustrating the great change that has taken place religiously in the last few years, the following statement,

written by Mr. Haymaker after a recent visit, is full of significance:

"Twenty-five years ago there was but one centre, and in it but three native believers. Now there are 19 congregations, varying in attendance from 12 to 250, besides believers in 7 other preaching points. Besides this there are 8 congregations somewhat isolated. This means a total at present of 33 congregations of believers, totaling not less than 1,400 actual attendants, besides casual absentees and isolated believers living at many out-of-the-way places. So that instead of the one centre of radiation and three believers of twenty-five years ago, we can now count upon not less than 40 centres and 2,000 believers. These centres are not all organized churches, a few being only 'two or three gathered together' and a Bible. It is now possible to travel on muleback from the Atlantic to the Pacific, or from Honduras to Mexico, and stop every night at an evangelical preaching point, and all this in twenty-five years.

"Twenty-five years ago we began with a bad reputation (banks refused our bills of exchange) and a school that had been founded on wrong lines, and the bottom of which had dropped out by the death of the President under whose favor it lived. Now there is a fine practical evangelical school at Chiquimula, another for boys just authorized at the same point, and a third in Guatemala City, nearly ready to enter, and others in the air that nothing can keep back long. The drafts of the missionaries are in demand everywhere.

"Formerly it was not possible to print a syllable, though the public school and free mailing privileges pointed clearly to the printed page as a most effective means of evangelization. One could travel all over the country and not find a Bible, or at most a twelve-volume Catholic Commentary with the Biblical text adjoined. Now one can find a Bible in every town and village, and in some places there are almost as many Bibles as families. There is an excellent printing plant at Guatemala City, devoted exclusively to evangelical work and accomplishing more than can be easily imagined.

"There has been a very marked increase in religious liberty in the twenty-five years. At the beginning it was a very delicate matter to open work at any new point. Severe persecution was the rule at each new place until the local authorities were made to understand that the missionaries were backed by the central government. Now that the Protestant faith has become so

common, anyone can proclaim himself an 'evangelico' who wishes to, and there are few places where it would be dangerous to begin work, and in many places it is not even necessary to call on the authorities.

"Another quite noticeable change, and related doubtless to the preceding one, is that the Gospel is permeating upward into the higher classes of society. The 'publicans and sinners' came in alone at first. Now many enter that are 'of the household of Caesar'. Formerly our congregation in the capital was clothed in blue shawls and white cotton; now black prevails, not only because the Gospel improved the social, hygienic and economic condition of its adherents, but because, like all revolutions, it penetrates society from below upward.

"Under the Liberal regime, the Roman Catholic Church is rapidly losing its grip on the people. In traveling all over the country a recent visitor said: 'I found but two churches where there were any attempts at improvement in church structures, and with the Roman Catholic Church this is an infallible sign. Wherever she is alive she is building. But all over the country are churches falling into decay from neglect, others injured by earthquakes, some more and some less, but no effort being made to repair them, and seldom visited by a priest, and very scantily attended. Churches that twenty-five years ago were well attended and well stocked with nicely clothed wooden saints are now almost abandoned, and we saw one with nearly all the saints stripped and huddled in a corner and covered with dust, where a family of screech owls had appropriated the niche back of the main altar.' While the people are nominally Roman Catholic, they are far from being as Roman Catholic as they were twenty years ago, or even ten. It seems to be the blind working out of their natural religious instinct in the only religious form they know. The duty of the Protestant Christendom in this connection is obvious.

"This duty is increased by the further fact that the furore among the Liberals in favor of French Positivism (Compte's) has waned and bids fair to disappear. It was adopted in the first place, not for its philosophy, but for its license, and very naturally soon gave the worst moral results. There has been a growing feeling among the Liberals that Positivism has not made good, and the Liberals are now in a much more receptive condition of mind than ever they have been since the Liberal revolution. The duty of Presbyterianism is clear."

The Protestant forces now at work in the country consist of the representative of the American Bible Society, the Independent Mission, called "The Central American Mission", with headquarters at Paris, Texas, the Presbyterian Mission and a single station of the Quaker Mission and Holiness People at Chiquimula. So far as Guatemala is concerned, the responsibility practically rests upon the Presbyterian Church. At the present time it has two main stations and seven missionaries, six out-stations, 150 or 175 communicants and 1,000 adherents. It is now building, with the approval of the Government, a Girls' Boarding School and Hospital and Training School at Guatemala City, to be followed by a Boys' Boarding School and Day Schools for boys and girls at Quezaltenango.

The Christians are scattered widely over the Republic. As one passes towards the interior, the believers come from the surrounding country to meet him at the train. The light on their faces, as contrasted with the gloom on the faces of the other natives, reveals what the Evangel has done for them. At each station where missionaries are at work this greeting is repeated and wherever one goes he has the consciousness of the blessing of these humble people.

Guatemala does not need a large staff to be properly equipped for work. A dozen missionaries and the expenditure of perhaps \$50,000 would be all that would be necessary to properly equip the Mission for its task. With this force a native ministry could be trained that would practically take care of the whole Republic. With the Government behind the work and the majority of the people held only by a fading tradition to the Roman Catholic Church, there is a tremendous opportunity to any body of Christians who will take up their work and hold their

lives in such close relationship to God that His Spirit can break through and touch the hearts of the people.

II. EDUCATIONAL BURDEN-BEARERS.

The educational situation in Guatemala makes a special demand for Educational Missions. Looked at upon paper, Guatemala's National Educational plan leaves little to be desired. One of the most interesting and impressive buildings in Guatemala City is the Temple of Minerva, erected as a place in which to hold the Annual Educational Celebration. On October 28, 1899, the President published a decree setting apart the last Sunday in October of each year as a national holiday to celebrate the benefits of public instruction. The exercises and festivities are participated in by teachers, pupils and the general public, and are held in these Temples erected in the different cities and dedicated to this purpose. President Cabrera is sincerely desirous of lifting up his people in the scale of civilization. Of nominal religious belief himself, his only method of accomplishing his purpose is by improving the intellect of his people. In Guatemala City he has established and equipped schools for boys and girls, a Military Academy, a School for Athletics, an Industrial School and Technical Schools for both boys and girls. In addition to this there is a Scientific School and a complete system of compulsory education for the Republic. The fact, however, is that as yet this is largely on paper, for the President is not able to provide adequate teaching forces. In many cases the buildings are only under the care of a curator, and in other cases the schools are closed. In the country education is largely at a standstill. Seventy-five per cent. of the population are unable to read. A missionary was invited to visit a country school on the day of a

big celebration. He found it full of pupils, but was told that they had been gathered for that day, and for the rest of the year the pupils would be absent and the nominal teacher enjoying himself with dissipation. If Mission Schools can train efficient teachers there will be an unlimited demand for them and a tremendous chance for the Protestant Church to prove its loyalty both to the Government and to Christ. Someone has said that this is Guatemala's age of reason, and unless reason is checked up by religion, there is only disaster in store for that country.

III. MORAL BURDEN-BEARERS.

The most appealing call for missions is found in the moral condition of Guatemala. One would not waste a moment attacking the Roman Catholic Church as a Church. Its many good points deserve commendation, but our generosity should not blind our eyes to the facts. When a church has had undisputed control for over three hundred years and has made no impression upon the morals of the people, but has rather permitted them to deteriorate, it cannot escape responsibility for the same. Protestantism must meet this test in New York as Roman Catholicism must in Spanish-American countries.

While it is difficult to get information that would stand in a court of law, there can be no doubt that the condition of both priest and people in Guatemala is most lamentable. It is estimated that 60% of the children born in Guatemala are the children of parents not married either legally or ecclesiastically. This is largely due to the fact of the high charge made by the priests for performing a marriage ceremony. They ask practically \$25 in American gold for the ceremony. It is quite the custom for those who unite with the Protestant Church to

come first to the missionary with their children that they may be united in marriage before confessing Christ in the church. In a short sentence, one in official position summed up the situation when he said these people live together like cats and dogs, and it was intimated that the immorality was not confined to the lower classes, but reached to those in high authority. The general opinion is that even the priests are immoral. The writer was told that there is evidence in the hands of the Guatemalian authorities that the last plot upon the President's life, which was nearly successful, had been planned by the priests of the Church in conjunction with a few old Spanish families that are still loyal to the Church and opposed to the Republican form of Government. If confidence is necessary to the prosperity of a country and a sign of good morals, Guatemala is sadly wanting. Suspicion is everywhere. The traveler must give his name and destination whenever he goes into or leaves a train. If one finds by a wayside a murdered man, he dares not report the fact to the authorities lest he, himself, be arrested as the murderer and kept in prison until he pays a large fine for release. This same lack of morals appears in the enormous graft and misuse of money by Government officials. Guatemala is at the present time financially bankrupt. Its public credit is gone. The foreigners' debt is £1,600,000, with unpaid interest, £711,747, making a total of £2,311,747. The interior debt, \$3,674,286.08, totaling in all \$14,955,611.44. Its dollar, which is called a peso, is worth between five and six cents of our money. Several Government loans have been made by the President, but before they are used for the benefit of the people they vanish through the pockets of the officials. Just how Guatemala is to rehabilitate her finances under these conditions it is difficult to state.

The chance that this situation offers to a virile and honest proclamation of the righteousness of Christ is unlimited.

The Future of Guatemala.

One naturally hesitates to prophesy, but it may not be impossible to indicate certain possibilities in the future of Guatemala. Guatemala may remain an independent State and, through the faithful teaching of honest religion, build up a compact and happy community of prosperous people. It does not seem probable, however, that this will be her future. The country is not much larger than the State of New York. Its population is only two millions. Neighboring republics are smaller in area. It would seem feasible that they should bear a closer and corporate relation to one another. If you add to this the fact that the United States of Central America have been a dream of the people from the beginning, it seems even more natural to look for some such relationship. This, you will recall, was tried in the early years of Guatemala's history, but was abandoned for the time. The idea was revived by so strong a man as Rufino Barrios, with whom it was an ideal, although he was not able to accomplish it. Its present history gives evidence of certain movements which look directly towards closer relationship.

There is at present a Central American Peace Conference and International Court of Justice at Cartago, Costa Rica, and an International Bureau at Guatemala to promote industries, commerce and agriculture of the Central American Republics. There have also been ratified by the President of the Republic conventions establishing freedom of commerce in the five Central American Republics, unification of primary and secondary instruction in Central America, establishment of coast-wise commerce among the five Re-

publics and establishment of a practical School of Agriculture in the Republic of Salvador, a School of Mining and Mechanics in Honduras, and a School of Arts and Crafts in Nicaragua. When you add to this the fact that the Pan-American Railroad is to be as a cord binding these Republics together, it would seem natural that they should unite for mutual benefit.

The preventing cause of such a union lies in the inherited unrest and suspicion and the ambition of so-called political and revolutionary leaders. With a revival of religion and righteousness resulting in trust and confidence, I see nothing to prevent there being at some time the United States of Central America.

The third alternative has to do with the possibility of a closer relationship of the United States to the Central American Republics. At present the relationship expresses itself in two ways. The Monroe Doctrine gives us a sort of paternal guardianship, and leads us to warn off all other nations from any territorial acquirement and interference with these people. We are also vitally related to these Central American Republics and with Guatemala in a trade, which is ever increasing.

The total foreign trade of Guatemala for one year, 1909, \$15,330,536; imports, \$5,251,317; exports, \$10,079,219.

Between 1897, the year of the Spanish War, and 1910, the foreign trade of all Latin-American countries increased 157.4% and that of the North American group, including Cuba, Hayti, Dominican Republic, Mexico and the Central American States, 189.4%. Of this the United States had 29.46% of the trade of all Latin America, and 66.52% of that of the northern group.

From Guatemala the exports to the United States were $2\frac{3}{4}$ times those to the United

Kingdom of Great Britain, and nearly half as large as those to Germany, which is most remarkable considering the comparatively large German population in Guatemala. In 1909, 41½% of Guatemala's imports were from the United States.

Recently Ex-Gov. Spriggs of Montana, in supposed co-operation with Ex-Senator W. A. Clark, has received mining concessions from Cabrera, in a desperate attempt to rehabilitate Guatemala's finances, which are indications of the way we may become involved in this country's problems. Under these concessions, Mr. Spriggs states, in the following words:

"We have the right to operate mines of every kind and description; the right to buy and sell and manufacture all kinds of mining machinery; to erect and operate electric light and power plants, and to sell to municipalities electric light and power; the right also to construct roads, wharves, tunnels, ships, telegraph and telephone lines, and sell such service to the public; to deal in all kinds of timber, to cultivate and sell fruits of all kinds and farm products, to conduct banks and even to publish newspapers and magazines anywhere in the republic."

When Mr. Spriggs was asked what would happen when the Guatemala people learned what valuable concession had been given to a foreigner by the President, he remarked, "The United States will protect us."

Mr. James Speyer of New York, speaking recently on "International Finance as a Power for Peace", said in part:

"The minds of some of our leading men are occupied just now with the consideration of the extent to which the surplus wealth of the United States should be employed in financing Central and South American countries, thereby extending our legitimate sphere of influence. The construction of the Panama Canal and the large investment which the United States has made in that work, have, perhaps, more than we realize to-day, extended our political influence and responsibilities over the whole region north of the Canal up to our own border. The logical consequence, it seems to me, of our upholding the Monroe

Doctrine, which makes it difficult for foreign creditor nations to collect what is due them in case of default of Central and South American countries, must be that we, ourselves, assume, in more or less definite form, the task of assisting these creditors to receive what is justly due them and of keeping order in these countries."

The significance of Secretary Knox's recent visit to Central America must not be overlooked and also the fact that an American company has recently purchased the remaining stretch of railroad connecting Guatemala City with the Pacific and Mexico.

Immigration.

It is also undoubtedly true that Guatemala is going to offer a strong plea for immigration from the United States.

Foreign immigration is encouraged, and the country affords splendid opportunities for those seeking settlement in new countries. Almost two-thirds of its territory is yet uncultivated, for want of laborers, and the settlement there of honest, industrious people will certainly be a blessing both for them and the country.

At present Germany has a larger population in the five Central American states than any other country, but America is next, and rapidly growing. Well we may say, with a recent writer in the *Annals of the American Academy of Political and Social Science*, "It behooves the merchants of this country to bestir themselves if they are to enjoy a proportionate share of the business of Central America, and the encouragement of American immigration to those Republics will result in an increased demand for the products of the home country."

In conclusion, we can say with certainty that, while the United States may never acquire territory in Central America, and while under no conceivable conditions should she do this by underhanded strategy and political

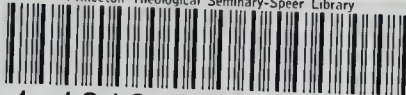
scheming, she is certain to be bound to her by ever increasing social and commercial bonds. Her citizens will go there in increasing numbers. Our financiers will be called upon to solve financial problems. Our products will reach there by the Pan-American Railroad, which will be completed in 1912 or 1913, and by water. This being the case, we have a most plain and clear duty to aid Guatemala in her moral and religious life.

President Taft struck a true note when he said, speaking of pending Nicaraguan and Honduran treaties, "The United States has a certain guardianship over the Republics of Central America which it must not shirk." In similar strain, we can add: "The Christian Church in the United States has a moral guardianship which it must not and, I believe, will not shirk."



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